1: Herskovits, Melville J. and Frances S. Herskovits. Rebel Destiny: Among the Bush Negroes of Dutch Guiana. New York: McGraw-Hill Book Co., 1934

Pp. xviii, 366; 15 plates; glossary and linguistic notes; index

Yale: Guiana, Dutch Cwgd. xn4 934h

[This source describes the lives of the Saramacca tribe of Bush Negroes and the Negroes of the Coastal region of Suriname river. Included are, discussions of the beliefs and practices associated with birth, marriage, death, family relationships, community organization, folk lore, art, music, dancing, etc. It is based upon two field trips to Dutch Guiana by the authors, a husband and wife team, in the summers of 1928 and 1929. The authors employed event centered interviewing together with participant observation technique to investigate Bush Negro attitudes toward their own civilization, and their logic in explaining their own custom. They also compared Bush Negro customs with those of town Negro of Dutch Guiana, Negroes of Africa and of the United States. It is the authors' contention that the history of the Negro in the New World can be considered as a vast "laboratory" experiment in the processes of racial mixture and of cultural contacts. The

1: Herskovits, Melville J. and Frances S. Herskovits.

materials on the concept, symbols, functions and hierarchy of supernatural forces; Bush Negroes' religious practices; and the unique decision making institution called krutu are especially valuable. --Analyst]

Field date: 1928-1929
Analyst: Hesung C. Koh

Evaluation: Ethnologist-5
Processed in 1962

2: Kahn, Morton C. Djuka: The Bush Negroes of Dutch Guiana. New York: The Viking Press, 1931.

Pp. xxiv, 233; foreword by Clark Wissler; preface; numerous illustrations; 2 appendices; bibliography; index

Yale: Guiana, Dutch Cwgd. f931k

[This source is basically a popularized account of the author's personal observations of the Bush Negroes, made during his several field trips to them in the years 1922-1930. Although the author was not a professional anthropologist, the data presents to the researcher a vivid and succinct account of many aspects of Bush Negro life. Subjects covered are: the culture history of the Djuka, their settlement patterns and house types, sorcery, spirits and spirit possession, ceremonial dances, foods, tribal division of the Bush Negroes, marriage and the family, magic, language variations, personal names, musical instruments, native arts, and elements in the society of West African origin. The source is illustrated with many photographs and figures of native art objects.--Analyst]

Field date: 1922-1930 Evaluation: Physician-5
Analyst: John Beierle Processed in 1962

3: Coster, A. M. De Boschnegers in de Kolonie Suriname. Hun Leven, Zeden en Gewoonten [The Bush Negroes in the Colony of Surinam. Their Life, Customs, and Habits]. Bijdragen tot de Taal- Land- en Volkenkunde van Nederlandsch Indië, Vol. 1 (third series), pp. 1-36. 'S Gravenhage [The Hague], Martinus Nijhoff, 1866.

Yale: A37h.20 13. [HRAF MS: pp. 1, 1-40].

Translated from the Netherlandish for the Human Relations Area Files by Richard Neuse.

/This is an interesting account of miscellaneous aspects of Bush Negro ethnography based on first-hand observations in the middle of the nineteenth century. The author had a long and unusually close relationship with the Bush Negro, particularly for this time period. On the basis of his discussion of field experiences, it is very likely that most of the ethnographic data which he presents pertain to the Djuka: but since this is never specified, it was not possible to subhead the entire article for this group.

One anomalous point in the data concerns the marital residence pattern in cases of polygyny. On page 16 it is stated that all the wives sleep with their husband in one hut. This differs from the pattern reported in other sources on the Bush Negro previously processed for this File, such as Kahn on the Djuka, Herskovits on the Saramacca, and Hurault on the Boni - all of which date, however, from the twentieth century./

Field date: ca. 1857 (ca. 1851-ca. 1865)
Analyst: Robert O. Lagacé

Evaluation: Foreign Resident-5
Processed in 1968

4: Geijskes, D.C. De Landbouw bij de Bosnegers van de Marowijne [Agriculture among the Bush Negroes of the Maroni]. De West-Indische Gids, Vol. 35, pp. 135-153. 'S-Gravenhage [The Hague]. Martinus Nijhoff. 1954.

Yale: West Indies Dutch Cxw Bw52 35-36. [HRAF MS: pp. 1-34].

Translated from the Netherlandish for the Human Relations Area Files by Richard Neuse.

[This source focuses on patterns and problems of agricultural land utilization among two groups of Bush Negroes, the Paramacca along the Maroni River, and the Djuka (Aucaner) mainly along the Tapanahoni River. Included is a detailed inventory of food and other plants cultivated, plus some useful wild plants, and a number of good photographs illustrating cultivation practices and techniques of food processing. The author sets forth some suggestions for improving agricultural conditions.]

Field date: 1952
Analyst: Robert O. Lagacé

Evaluation: Government Biologist-5
Processed in 1968

S: Hurault, Jean. Étude Démographique Comparée des Indiens Oayana et des Noirs Réfugiés Boni du Haut-Maroni (Guyane Française) [Comparative Demographic Study of the Oyana Indians and the Boni Refugee Blacks of the Upper Maroni (French Guiana)]. Population, Vol. 14, pp. 509-534. Paris: Institut National d'Études Démographiques, 1959.

Yale: Nbn P21e 14. [HRAF MS: pp. 1-36.]

Translated from the French for the Human Relations Area Files by Richard Fort.

/This source presents an analysis and comparison of some demographic characteristics of the Boni and the Oyana Indians (SR12). The author considers this to be a sort of natural biological experiment since it involves two entirely distinct ethnic groups which nevertheless live side by side, lead in general the same way of life, and have the same diet. The analysis deals mainly with age and sex distribution, birth and death rates, and the net rate of population growth or decline. Differences in the basic demographic patterns and trends of these two groups are interpreted as resulting primarily from their differential biological adaptation to the environment, including especially the major disease vectors, and from their differential reaction to introduced diseases. Brief supplementary data are also given for the Emerillon Indians (SQ8)./

Field dates: 1948-1959
Analyst: Robert O. Lagacé

Evaluation: Geographer-5
Processed in 1968

6: Hurault, Jean. Les Noirs Réfugiés Boni de la Guyane Française [The Boni Refugee Blacks of French Guiana]. Institut Français d'Afrique Noire, Mémoires, No. 63. Dakar: IFAN, 1961.

Pp. xiii, 364; 12 photographs; 5 text figures; numerous tables; bibliography; annex; 1 text chart and 7 folded end charts (genealogical); 11 text maps and 1 folded end map; 1 folded end plate. /HRAF MS: pp. xi, 583/.

Yale: DT521 .H15 63.

Translated from the French for the Human Relations Area Files by Jean Winchell.

[This is currently the basic ethnographic source on the Boni. The author focuses on social organization, demography, and the magico-religious system. (Hurault says his data on material life, art, and other demographic aspects will be published separately.) Excellent, detailed information is presented on the socio-demographic composition of each of the Boni villages, and on the organization, composition, distribution, and functions of the basic matrilineal descent groups (the lo). A complete census of the villages is given, plus extended genealogical charts, enabling a precise placement of each individual by residence, kin relations, and matrilineage affiliations. Associated information is included on age, sex, births and deaths, marriages and divorces, and ethnic derivation (if non-Boni). A long section discusses the role of the matrilineages in land ownership, an important factor in structuring the pattern of land utilization. Other sections cover settlement patterns, the physical structure of villages, family relations,

6: Hurault, Jean.

and marriage and residence patterns. Starting with death and mortuary practices, an extensive treatment is given of the magico-religious beliefs and rituals. The social significance of the matrilineage ancestor cults is clearly delineated, as is the pervasive influence of the cults of possession, and of various key ritual roles.

The only significant weakness in the book seems to be at the analytical level. Thus the data on social organization are not as fully analyzed as they might be, and this leaves some gaps which the researcher must try to piece together for himself. An example of this is the very fuzzy picture which Hurault gives of village political organization. What seems to have happened is that the relevant data are analyzed solely from the standpoint of the structure and functions of the major matrilineages, rather than from the standpoint of any one community as a whole.

But in general this is a very good ethnography, particularly in view of the fact that the author's primary field is evidently geography, not social anthropology.

In conclusion, it should be noted that the author uses the term "lineage" to cover types of kin groups which, in the OCM, are differentiated into lineages (cat. 613) and sibs (cat. 614). Generally, when the term lineage is used in the text without further specification of the group structure, it has been marked only for category 613, although the data may also be pertinent to category 614.]

Field date: 1948-1958
Analyst: Robert O. Lagacé

Evaluation: Geographer-5
Processed in 1968